THE

BAPTIST MAGAZINE.

FEBRUARY, 1813.

A MEMOIR OF Mr. JOSEPH FULLER,

Who died at Little Bentley, in Essex, March 23, 1812, in the 18th year of his age, in a Letter from his Uncle to Dr. Ryland, dated March 25th.

My dear brother,

I HAVE just received a letter from Bentley, dated the 23rd instant, of which the following is an extract:—"This morning, about a quarter after seven, our dear Joseph left this world of sin and sorrow, and we trust has entered into rest. He could not talk much, but said, "That gospel that I have recommended to others, is all my support in the prospect of death." He was sensible to the last.

Thus God has blasted our hopes concerning this dear youth. It was in July 1806, that I and Mrs. Fuller, paying a visit at Bentley, observed in him a talent for literary acquirements. At the same time his parents seemed to think him not much adapted to other business. We therefore agreed for him to come to Kettering the October following, when he would be thirteen years old, and to go to school to our friend Mr. Mason of Rowell. After being at School three months, he spent the holidays at the close of 1806 at my house. One day he was looking over the greek alphabet, and presently getting it by heart, wanted to learn the language. He obtained a few instructions before the holidays were ended, and on his returning to school, I spoke to my worthy friend, the Rev. Mr. Brotherhood of Desborough, whose residence was within two miles of him, requesting him to teach him the latin and greek languages. With this request Mr. B. not only readily complied, but generously declined any recompense for his trouble. On an evening, after the school-hours were over at Rowell, Joseph would walk to Desborough, and spend an hour or two with Mr. B. who with Mrs. B. treated him as a young friend, rather than as a pupil. His diligence,

sobriety, and good sense, seem to have raised him much in the esteem of Mr. B.; nor was Mr. B. less esteemed by him.

In this course he continued through the years of 1807 and 1808. He could talk of religion, and from his childhood I believe had thoughts of the ministry: but till the autumn of 1808 we saw no signs of real personal christianity. From that time, however, there appeared an evident change in his spirit and behaviour. This was observed not only by us, but by Mr. Mason. I found too that he wished to open his mind to me, and I soon gave him an opportunity. In short, we were all well satisfied as to his being the subject of repentance towards God, and faith towards our Lord Jesus Christ. On the 30th of April, 1809, I baptized him, and he became a member of the church at Kettering. Under these circumstances I could not but think of his being employed in the work of the ministry, provided his own heart were in it. On gently sounding him upon that subject, I found it was. I then mentioned it to the deacons, and after that to the church. He appeared to be too much of a child to be asked to speak on probation before the church; but a letter was sent to the Bristol Education Society recommending him as a pious promising youth, whose talents we wished to have improved. In August 1809, he went to Bristol. With his conduct and proficiency in learning, while there, you are better acquainted than I. From your letters concerning him, however, I have reason to conclude that though in an instance or two you had occasion to admonish him; yet upon the whole, he afforded you and his other tutors great pleasure, and considerable hopes of his future usefulness.

At the vacation in 1810 he went home, and on his return towards the end of July came by Kettering. Being at the church-meeting he was requested to speak from a passage of scripture, which he did much to our satisfaction. The text was, "I determined to know nothing among you but Jesus Christ, and him crucified."

His journey from Kettering to Bristol, which (being very fond of walking) he principally performed on foot, was I fear injurious to him. He got wet, as I learned afterwards, several times on the journey. He said himself however that he was very well for some time after that journey.

From his earliest religious impressions he expressed a desire to engage in the work of the mission. I did not discourage this desire, but told him he was too young at present to determine on a

matter of such importance. In November, 1810, I wrote to him, communicating such counsel as I thought he needed, and sounding him as to the state of his mind respecting the mission. On February 26, 1811, I received an answer, in which he wrote as follows:—

"My very dear Uncle,

I am through mercy in good health. I received your Letter of Nov. 10th, and am much obliged to you for the kind advice you have given me, which I pray may not be altogether unprofitable. I see more and more the need of entirely distrusting myself, and looking alone to Jehovah for righteousness and strength.

"As to India, I have at different times various exercises of mind upon going thither. I often make it the subject of self-examination. I endeavour narrowly to scrutinize the motives which induce me to wish to engage, and make it the subject of frequent prayer that no unworthy motives might be concealed in my mind, that I may not put forth unhallowed hands to that great work. I frequently endeavour to realize the difficulties attendant on the work, that I may not be like one who began to build, but sat not down to count the cost, or be disheartened at my entrance into such a work with unexpected difficulties. I then endeavour to call to mind the considerations which ought to animate me in such an undertaking, and upon the whole, though I may not feel that ardour for it which I did at first, yet I find my mind more confirmed and settled. The motives which then inclined me to the work have lost nothing of their weight, but on the contrary, appeared more forcible from frequent examination.

"It is a work which requires great sacrifices, and is attended with great difficulties; to leave parents, and friends and native land, to live in a foreign climate, to be a year or two learning a foreign language before I shall be able to do any good with it, are not small things; but there is no situation in which a conscientious minister, who seeks not to please men but God, and is determined to pursue his glory in spite of every obstacle, can be exempt from trials; and when compared with those considerations which ought to animate me to the work, they sink to nothing. What are the sacrifices I am called to make, the pleasures I must forego, the difficulties I must encounter, when brought in competition with the diffusion of divine truth, the spread of Messiah's kingdom, the salvation of immortal souls, and the promotion of the divine glory?

"Indeed when I call them sacrifices I am conscious that I do not speak correctly; there can be no sacrifices in foregoing that which never was my own. I know that I am not my own, but God's; that I have no right to seek my own pleasure, but his glory. This ought to be my constant aim, and for me to consult my own gratification by swerving from its pursuit, were an act of direct rebellion against the divine government, and base idolatry in preferring my supposed interests to his. Woe be unto me, therefore, if I preach not the gospel. Woe be unto me if ever I should permit temptations to allure, dangers to terrify, or difficulties to dishearten me from the pursuit of the divine glory. If then there appears in India the likeliest prospect of promoting that object, I ought not, I cannot, and even were I willing, I dare not refuse to go.

"Perhaps I may not know what spirit I am of; I do sometimes however feel such a compassion for perishing souls, such a desire to promote the divine glory, such a concern for the spread of his kingdom, that I could gladly give up all to embark in that cause, and I trust when it comes to the trial, the love of Christ and of immortal souls, will so outweigh every other consideration, as to make me willing to spend and be spent, to suffer all things so that I may but win souls to Christ.

"I know that it is a great work, requiring much zeal, much prudence, much patience, much perseverance. I know that were I to look to myself for strength I should be miserably deficient, and were all to depend upon my own zeal, resolution, and prudence, it must come to nothing; but in the Lord Jehovah is righteousness and strength; and if I sincerely engage in his cause and seek his glory, depending on his strength, he can easily qualify, assist and support me. Thus I trust "I shall go in the strength of the Lord, making mention of his righteousness and of his only."

Such were the workings of his mind at a time when a mortal consumption had begun to undermine his constitution. He does not appear to have been apprehensive of any such thing, but writes of himself as being in "good health." By your letters to me, however, two months before this, *you* were not without apprehensions concerning him.

It was not long after this that he left the Academy, and went to his father's house, in hope that rest and country air might restore him to health; but these hopes were unfounded. At times

he seemed to be getting better, as is common with this disorder, but upon the whole grew worse and worse. Having spent the greater part of the summer of 1811 at Bentley, he wished to avail himself of a kind invitation which he had received from Mr. NEWMAN, as he passed through London, to visit the New Academy at Stepney. Here he stopped about two months, during which all possible kindness was shewn him by Mr. and Mrs. NEWMAN, and the best medical advice obtained for him. Being in London myself early in November, I took him with me to Kettering, where he stopped about six weeks; and so far as his affliction would permit, (for we saw him literally die daily) enjoyed the company of his friends, and they his. In the first week in December he got over to Rowell, and Desborough, to see his dear friends, Mr. M. and Mr. B. On the 18th of that month I took him to Cambridge, from whence after stopping awhile with his relations at Newmarket, he went to his father's house at Bentley. At Cambridge we spent the Lord's day, and there I took leave of him. At parting we both wept, as not expecting to see each other again in the flesh! The last Lord's day in January 1812, his father informed me, he had a great desire to go with them to *Thorpe* to unite at the Lord's supper, which with much difficulty was accomplished.

His death is one of those mysteries in providence, not of very unfrequent occurrence, in which the Great Supreme after forming and fitting an instrument for usefulness in this world, removes it to another. I do not remember to have known a lad of his years who possessed more maturity of judgment or command of temper, and whose mind seemed more habitually directed to the glory of God.

I am affectionately yours,

A. FULLER.

To the Editors of the Baptist Magazine.

P. S. When he was about to leave Kettering, I asked him for a few of his *Sermons*, sketches of which I perceived he had in writing. He gave me a few to keep as a memorial of him. On this account I would not part with them: but if any or all of them be thought worthy of a place in the Magazine they are at your service.*

* Some of these Sketches will appear in our future Numbers.

REMARKS ON 2 PET. III, 13.

On reading from the 10th to the 14th verse of this chapter, I think it very obvious a sentiment is introduced not immediately connected, nor necessary for understanding the chief idea, *viz.* the dissolution of all things. Consequently the common figure of parenthesis is used by the sacred writer. To make this appear plain, let the passage be read, omitting the 13th verse; we shall perceive that the sense of the paragraph is not in the least violated, but cleared of all difficulty and obscurity. If a parenthesis be admitted, it gives a rational elucidation to the 13th verse and its parallel passages.

It is a quotation from the Prophet *Isaiah*, lxv. 17, which without doubt refers to the anticipated AGE of the church's glory in the present state, as the subsequent part of the chapter proves. The moral, and in a degree natural change, which the gospel effects, will, when universally felt, give to *Nature* a new *aspect*, and present, as it were, "a new heavens and new earth." The apostle Peter, speaking of the dissolution of nature, wished to remind the primitive christians, that previous to its taking place, the "new heavens and new earth," i. e. the universal spread and influence of the Redeemer's reign, should be accomplished. "Therefore," says he, "Nevertheless," "But still, (Δε) according to his promise," [Isa. lxv. 17.] (antecedent to the awful catastrophe of dissolving nature) "we look for new heavens and a new earth, wherein dwelleth righteousness;" i. e. the influence of the blessed gospel, which is *righteousness* and *peace*.

In support of the above remark I beg leave to add the following one by the learned Parkhurst, on the phrase,* Καινη χτισις, "New creation"—"New heavens and new earth." 2 *Pet.* iii. 13. *Rev.* xxi. 1. seems to respect the state of the christian church on earth. Compare *Isa.* lxv, 17, 66, 22. *Rev.* xxi. 24—26. "And I wish," he adds, "the intelligent and attentive reader to consider whether placing the 13th verse of 2 *Pet.* iii. in a parenthesis will not greatly clear that difficult passage." And I would wish it to be farther considered whether it does not support the opinion that the splendid description given in *Rev.* xxi. is symbolical of the church in its millenial glory.

I am aware the ingenious "Theory of the Earth," by Dr. T. Burnett, and all like hypothesises, received by many, are built

* Vide sub voce ΚΑΙΝΟΣ.

upon the contrary interpretation of this passage; viz. that the "new heavens and new earth" is to be literal, consequently posterior to the conflagration; but if the above be correct, it only shews how much of the learned toil of speculative minds is *ludere operam.*

From the above we observe, how important is the *noble work* of our brethren in India in translating the "words of eternal life," which is the mean to renovate the world through the Holy Spirit. It is by this the *saving health* is to be imparted to all Nations. When the prophet's animating prediction shall be realized, "They shall not hurt nor destroy in all my holy mountain, saith the Lord—and the tree of the field shall yield her fruit, and the earth shall yield her increase." Then will be seen the "New heavens and new earth—the holy city, new Jerusalem."

N——k. *T. J.*

ON MINISTERS ENGAGING IN SECULAR BUSINESS,

A LETTER TO A FRIEND.

My dear Sir,

In compliance with your wishes, I again address you on the subject of ministers wholly devoting themselves to their work, and not engaging in secular concerns. Some of the inconveniences arising from a contrary course I took the liberty to point out in my last epistle;* in the present I will freely give my thoughts upon the only possible way of remedying these inconveniences, or rather of removing the cause of them. This must arise partly from the ministers themselves, and partly from the congregations to which they minister.

Were I to address the ministers themselves upon this subject, I would venture to say to them,

1. *Labour to deserve a support from your people.* This you can only do by wholly laying yourself out for their spiritual advantage. Your demand on them for a support is placed by the apostle on this equitable principle, that *they reap your spiritual things.* Now in order to this, you must employ your whole time and talents in your work. You must be *instant,* as the apostle expresses it, *in season and out of season;* availing yourself of every opportunity to preach the gospel, in your stated place of worship and in places around it; encouraging and at-

* See Baptist Magazine, vol. iv, p. 231.

tending meetings for christian experience and prayer; visiting the sick and those who are under spiritual concern in your flock, and diligently praying, studying the sacred volume, and using every means for improving your ministerial gifts in the closet. If you should employ your time in useless ceremonious visits, in business foreign to your ministerial office; or consume it in indolence and sloth, your people will have at least some plausible ground for relaxing their efforts, and for thinking you may as well employ those remnants of your time in what may contribute to your worldly support. On the contrary, if you give yourself *wholly* to your work, and employ every day and every hour in labouring for their spiritual advantage, you will thereby have such a testimony in their consciences of your most thorough devotedness to their best interests, as will excite them to the most generous and chearful exertions for your temporal comfort.

2. *Make a frugal use of what your people contribute.* Do not consume it upon superfluities, such as luxury, or dress, or expensive furniture. Do not affect the manners and habits of the gentry, but be content to move in a humble sphere. Persons who must save from their labours and scanty earnings, what they contribute for your support, which is the case with the majority in our congregations, will feel hurt at seeing the fruits of their industry laid out in what they may deem extravagance, and will proportionally slacken their exertions.

3. *Be content with a moderate competency.* There is no necessity that a minister of the gospel should assume the habits or move in the sphere of a man of wealth. Our great Master had not where to lay his head, and his apostles thought that having food and raiment they ought to be therewith content. This has been the temper of mind manifested by the most eminent and successful ministers of the gospel in every age and country; and where the contrary disposition has prevailed, it has been productive of innumerable evils. If you see some of your members and hearers in circumstances of opulence, and are tempted to wish to be somewhat like them, you ought to recollect that a far greater part are in humble life, and ought not to be surprized or grieved if your circumstances should more nearly approach theirs. And if some individuals should affect to wish to see you in genteel habits, the far greater and more judicious part will be of a different mind, and while they do their utmost to contribute to your comfort, will be best pleased to see you in that humble

walk of life, which is most suited to the main object of your profession, and most resembling those after whom it will be your highest honour to copy.

4. *Cultivate an habitual dependance on the care of divine Providence.* On this subject our blessed Lord has expressed himself in a manner the most decided and encouraging. *Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for the body, what ye shall put on—Behold the fowls of the air, for they sow not neither do they gather into barns; yet your heavenly Father feedeth them. Are not ye better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these.* Now though I allow that these passages of scripture extend to christians in general, yet they are more directly addressed to ministers; and though they do not preclude the exercise of lawful industry, yet they doubtless prohibit such an anxiety after the necessaries of life as would be inconsistent with ministers most thoroughly devoting themselves to their duty. If you lay out yourself for God, your flock, who will reap the benefit, will generally exert themselves with cheerfulness for your temporal support, and should their efforts be insufficient, you may be sure that the Master whom you serve will, by means worthy himself and honorable to you, supply the deficiency. He is not an unconcerned spectator of your faithful and zealous labours in his cause; he is not insensible to your wants; nor is he at any loss for means to supply them: and such supplies as he sends, carrying manifest evidences of his tender care, will come with such an additional sweetness as will more than compensate for the loss of that pleasure which even pride itself may attach to a state of opulence or independence.

How far the branches of duty I have been pointing out may have been neglected by any of our ministers it does not become me to conjecture; but if the neglect has been to any considerable extent, it is certainly incumbent upon them, as they value the success of their ministry and the approbation of their Lord, to attempt in the first place a reform; and until that be accomplished, the hope of the removal of the great evil complained of will be vain.

But still I am free to allow that the main business lies with the people: and to them, had I an opportunity, I would venture to address such considerations as these;

1. *A comfortable provision for your minister is a just debt.* Not a mere gratuity, but a debt. In every other department you would consider a person who employs his time and talents wholly in your service, as entitled on the ground of justice, to such a remuneration as may supply his reasonable wants. On this principle merchants, manufacturers, and tradesmen in general, uniformly act. And why should not this principle be applied in its full extent to the case of a minister? Surely the different nature and objects of a minister's employ can make no difference in its application. If he who employs his time in promoting your trade, or adding to your worldly substance, be justly entitled to an adequate support, surely he who employs equal time in promoting your everlasting advantage, must, if possible, have a still greater claim, as the service he renders you is of unspeakably greater importance. I am ready to think that many churches fail in their duty from not rightly conceiving of the nature of their obligation. They conceive of what they do as a mere gratuity to their minister, and imagine him laid under great obligations to them for the favour they have thereby conferred upon him; and that therefore they may withhold their aid without violating any principle of strict justice and equity. But surely this view of the matter is as contrary to reason as it is to the language of apostolic authority, which enjoins it upon all christians as an indisputable maxim, That they which preach the gospel should live by the gospel; and that if you reap your ministers' spiritual things, it is but reasonable that they should reap your carnal things.

2. *Consider how much your own spiritual advantage in particular, and the welfare of the denomination in general, are concerned herein.* This I presume lies nearer your heart than any worldly considerations whatever. If it does not, I fear I have mistaken your true character, and that, instead of being christians, you have only the form of Godliness. But if spiritual advantage be your great object, you surely must feel yourself under the greatest obligation to promote it. The more entirely a minister is enabled to devote himself to his great work, it is past all dispute, the more likely will his ministry be to advance the cause in which he is engaged. You feel interested in the welfare of the denomination to which you belong. Consider then, I beseech you, how much it has suffered from the evil complained of. How many of our ministers, for want of an adequate support, have

had their hands tied, their plans of general usefulness suppressed, and three fourths of their time consumed in things foreign to their great employ?*

3. *Do not think that what you apply to the support of your minister is in any respect lost to yourself.* If it so far contribute to his release from worldly incumbrances, as to enable him more fully to promote your spiritual welfare, and the interest of Christ at large, than he would otherwise do, surely you receive a very ample compensation. Nor should you forget the word which saith, "He that giveth to the poor lendeth to the Lord, and he will repay him;" if the ministers of Christ be poor, surely he that giveth to them for the sake of him whose ministers they are, may expect repayment. It requires no very extraordinary effort of faith in the over-ruling providence of God, to believe that he will both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. I think I may appeal to such as have shewn the greatest liberality in this way, as well as in promoting the cause of Christ in every other department, and ask them whether they have been losers, even in their worldly concerns, by such liberalities; I know many who are ready to return a negative answer. In the present day the exertions of christians of every denomination in support of the cause of religion, particularly in the departments of missions and the circulation of bibles, have been quite unexampled, and what would have exceeded the most sanguine expectations but a few years ago; but have any of the liberal supporters of the missions in India and elsewhere, or of the British and foreign Bible Society, or I may add of those who have recently contributed so generously towards the loss by fire at Serampore, grown poorer by their generous contributions?

4. *Recollect how many advantages for the acquisition of wealth you now possess over your forefathers, and from how many of their burdens you are released.* The former part of this remark is sufficiently obvious. And with respect to the latter, I need not go so far back as the Jewish Œconomy, and remind you of the large tribute levied on the Israelites for the support of

* One of the most respectable ministers now in the denomination, whose labours God has rendered in a high degree acceptable and useful, thus writes to a friend—"I lament continually that the best hours of every day are consumed in avocations foreign to the principal object for which I desire to live." ED.

the worship of God; nor to the primitive ages of christianity, when the professors of the gospel were often deprived of the common rights of citizens, and continually liable to be plundered, imprisoned, or dragged to an ignominious execution; I will only entreat you to take into consideration the state of the nonconformists in general, and of the Baptists in particular, during the times of Charles the second, and of his successor James. If you are mindful of the distresses of those times you will be of opinion that not only all the property that is now actually bestowed, or even needed, for the support of the cause of Christ in general, and of our ministers in particular, is far less than was in those times paid in fines, in the support of the imprisoned servants of Christ, and consumed in various other ways by the rapacity and cruelty of informers and persecutors. And why are we released from the burdens of fines, seizures and imprisonments? Is it not that we may be at full liberty to aid by our pecuniary resources that cause in the support of which our pious forefathers hazarded their all?

You are at liberty to make what use of this epistle you may see fit. Should you send it to the Baptist Magazine I should approve of its insertion, as I could wish the subject to be seriously attended to by our denomination at large.

I am, my dear sir,
Your sincere friend and brother in Christ,
A BAPTIST.

LETTER OF THE REV. T. PENTYCROSS.

My dear Mrs. T———,

I HOPE you are kept on in the ways of the Lord; that is a mercy—so far you may be sure you are safe. For *my* part, I see people walk so carelessly, and have so little godliness and heavenly affections of love to a sovereign and redeeming God, or to mankind at large, that religion seems to have but few ornamental children, from whom we may copy. Well! one example will for ever live—that of Christ. Oh! may we walk in his steps, and be filled with his faith and spirit! Truly the closet is mostly better than any company; even serious professors hurt us. They see not their sins, but defend them as lawful or harmless. Often, my dear woman, keep much company with him that made thee. By wearing Christ's righteousness which was wrought out for sinners, and is free for any sinner to trust in,

thou and all the people of God, are glorious indeed in the sight of God. Angels gaze with wonder at an attire so much richer than their own. Oh! the righteousness of Christ may safely be relied on as a sure hope, and the death of Christ as a certain cause of pardon. May we ever be looking at this Saviour of the world by faith, and then we shall look less at the world. May the Holy Spirit teach us our ruin and sinfulness more and more, that we may be kept humble, and *grow* humble. And may the love of God through faith be shed abroad in our hearts by the Holy Ghost, to the end we may by the same spirit be established unblameable in holiness of life, and happiness of soul.—But these things you hear continually; may it be with profit and fruitfulness! Pray, my dear Madam, for your poor friend, that I may have these things and know to teach others also. Many thanks to you, Madam, for your kindnesses. I would have come to Islington that night to take my leave but it was dangerous. Many thanks also to Mr. and Mrs. B——. My love attend you all, who am your poorest friend,

THOMAS PENTYCROSS.

IMPORTANCE OF THE WORK OF THE MINISTRY.

Letter from Dr. Carey to his Nephew, Eustace Carey.

March 12, 1812.

"WHETHER you come to India or not, be assured that the work of publishing the gospel is the most important you could have chosen. Engage in it with humble dependance on God, and with a single eye to his glory, and I doubt not but he will give a blessing to your undertaking. I am fully of opinion that every person to whom God has given abilities for the employment, is bound to devote himself to the work of the ministry. It is not at the option of such a person whether he will engage in it or not, nor is it at the option of a church whether it will send one to the work of the ministry on whom God has bestowed spiritual gifts. If the church neglect to send such a member into the ministry, the guilt lies on them. The number of persons now required to spread the gospel through the earth is incredibly great. If fifty thousand ministers, besides those actually employed, were now to go forth, they would be so thinly spread about as scarcely to be perceived. The harvest is great but the labourers are very few."

SOCINIAN ARROGANCE.

A Letter to a Friend.

My dear Friend,

SINCE our last interview many reflections have passed my mind on the subject we then discussed. I am very much struck with one feature of Socinianism, *its arrogance.*

When Dr. Priestly designated his own adherents, it was by the name of *Rational Dissenters,* a term of comparison which supposed all opposed to his views *irrational.* Socinianism with all its boast of *Candour,* would in this view, lead the observer to think, that if the orthodox have any reason in them, it is wholly a dormant principle in matters of religion. Have the believers in the Deity of Christ, and of the Holy Ghost been men whose reason was unoccupied? Read the writings of Owen, Howe, Charnock, Flavel, President Edwards, Gill, Watts, or Doddridge. Their works will remain as monuments of industry, laborious research, and genuine piety, as long as piety is cultivated among men. It is true we believe what reason cannot comprehend, else should we be sceptics. We cannot comprehend any one perfection of Deity; but we believe him to possess many perfections. We believe God to exist: but *how* he exists is unsearchable.

Another invidious remark with which the writings of modern Socinians abound, is, that such a one *"began to think for himself,"* when he became a Socinian. A revival this of the old sentiment conveyed in the term, *Rational Dissenters.* Trinitarians, according to this view, receive all on the credit of their teachers: an idea than which nothing can be more false.

Are the members of Trinitarian churches less acquainted with their bibles than Socinians? Let impartial enquiry decide. No principle has been more impressed upon them than this, "That a deep personal acquaintance with divine truth, is of the utmost importance to personal religion and comfort, and the glorifying of our heavenly Father." Tract societies, missionary societies, and itinerant societies, abundantly prove this. The labours of Schwartz, Elliott, Brainerd, Vanderkemp, Carey, &c. abroad, and the theological labours of thousands at home, abundantly testify this. Who laboured more to set men on thinking, who *half so much* among the Socinians, as the above characters have done? Nor should it be forgotton, that most of the great lights which shone at the Reformation, were most decidedly Trinita-

rians. Rodgers, Hooker, Davenant, Jewel, Hall, Cranmer, Ridley, and a large number of others, shone as a brilliant constellation enlightening our hemisphere. These were among the first friends of religious liberty, after a dark night through which the *man of sin* had reigned with the most baneful influence over nearly all Europe.

Another of the serpentine ways in which Socinianism moves, is under the name of *Unitarians*. They choose to be designated by this name in preference to Socinians, because they believe in only ONE God. Who believes in any more? The Trinitarian does not. He believes in only ONE God as truly as the Socinian. But the term is a term of distinction. From whom then does it distinguish them? Not from the Calvinist, the Methodist, the Churchman, or the Quaker. These believe in only ONE GOD as truly as the Socinian. It is not a term of distinction; it is a term of reproach; meant indirectly to convey the idea that a Trinitarian and a Tritheist are the same, which is notoriously false. We are as truly UNITARIANS as they. If a body of people will be designated by a particular name, it ought to be one which does not reflect unjustly on others.

Is it not a just cause for lamentation, my dear friend, that any man should labor with assiduity to remove the only foundation of hope? The gospel reveals pardon through the blood of Jesus; and justification by the obedience of Jesus. He is the only support of dying sinners. Whither will the Socinian turn for help, when the righteous Law of God calls on him for satisfaction for his numberless offences? Surely not to divine Mercy. That commiserates not the sinner's case at the expense of Justice. Justice and Judgment are the foundation of divine government.

Oh my friend! let us lay hold of the hope set before us in the gospel; it is of eternal importance. Our guilt must lay upon us as a weight which will sink us lower than the grave unless Jesus remove it from us. *He only is our peace. We have* REDEMPTION *through his blood, even the forgiveness of sins according to the riches of his grace.*

Wishing you every blessing for Christ's sake,

I am yours cordially,

Burslem, Dec. 25, 1812. *J. M.*

ON THE SHORTNESS OF TIME.

TIME is short; and to secure an interest in the blessings and benefits of the Gospel, which flow from the atonement made for

sin by Christ, may, comparatively speaking, be the only object justly worthy our ardent pursuit; for, fairly considered, it is surely the pearl of great price spoken of in Matthew; which if a man finds and receives into his possession, is an eternal life of future enjoyment with God his Creator and Redeemer. The examination of our states and situations will convince us, that every thing on which we place our hopes for happiness and enjoyment are frail and transitory as the lives they tend to cherish; while often these props are taken from us for the very purpose of teaching us the wholesome, though often unwelcome lesson. But yet, while frailty and death is written on the countenance of all, even the gay as well as grave, we have abundance of encouragement not to despair, because the contemplation of this subject would lead us to acknowledge to our own hearts our finiteness, but to open up our minds for the reception of this knowledge of God, and of the attributes of his divine character.

As often as God conveys light on the mysteries of the gospel to the minds of his chosen people, as much will their hearts be lifted in gratitude to him for the hope of their redemption, and their souls filled with wonder and astonishment, at his infinite compassion in condescending to make his terms suitable to the frailties of their fallen natures. That we may embrace this only solid and substantial resting place, we are led to this conviction, and presented with innumerable invitations to place our dependence upon Christ, who thought it not robbery to be equal with God, and who is constantly in every age proving himself able, and mighty to save to the uttermost all who come to God by him, for deliverance.

Careless reader, could you under a sense of the weakness of human nature, feeling the load of sin which is mixed with our depravity, see Jesus (with spiritual eyes,) as the sinner's friend, extending his arms to embrace every returning penitent: Could you behold him as God-man, the mediator between God and man, with looks of love and mercy, saying, Come unto me all ye that labour and are heavy laden, and I will give you rest; doubtless you would bow down and worship the Lord your Redeemer, and rejoice in an union with him, by a covenant well ordered in all things and sure.

The time is short, when we consider the many duties we owe to God, ourselves, and our neighbour; is short, when we consider it is the only opportunity for laying up for ourselves treasures in

heaven, where moth corrupt not; is short, in comparison with eternity; is short, when we consider that our breath is the only instrument that keeps us from the grave; and short, when we consider the necessity of improving the invaluable opportunities and high privileges we so abundantly possess.

The time is also short, when we consider that all who are now bound to us by the ties of friendship or affection, will soon be summoned to meet around the awful bar of our God and our Judge. How comprehensive is this pious ejaculation, Oh that we were wise, that we understood these things, that we considered our latter end!

THE GREAT DUTY.

Search the Scriptures. *John* v. 39.

1. *As the test of doctrine.* Numerous and very contradictory are the opinions of men: and the simple enquirer after truth is very liable to be led astray, and tossed about with winds of doctrine, and craftiness of men; who being themselves deceived, lie in wait to deceive others also; but he that examines for himself the lively oracles of God, with an upright mind, will detect all vain sophistries; and derive pure intelligence from the fountain head. It is true that among those who profess to reverence the Bible as the source of spiritual illumination, a great diversity of sentiment obtains; and each appeals to the scriptures in support of his peculiar creed! Whence is this? Is the book of God, as infidels would insinuate, a book of contradictions? This no serious mind can allow; but the truth is, we are apt to apply to the sacred writings for confirmation in our pre-conceived notions, instead of seeking to them for instruction *as uninformed,* but *willing* and *desirous to be taught.*

2. The scriptures are to be searched, *as the only rule of practice.* What wilt thou have me to do? is the natural enquiry of every one that feels his dependant state. One directs him to go to Jerusalem, or to Rome, and another to Mecca; one enjoins upon him numerous and painful austerities, and various acts of will worship; another directs him to regard a variety of unmeaning ceremonies; one tells him by strictly regarding moral duties, and distributing largely to the necessities of the poor, he will *merit* the favour of heaven; while another tells him a concern

to be doing is an evidence of *legality*, faith in Christ is all in all, works are altogether unnecessary, and useless! What is the man to do amidst such discordant directions? a still small voice advises, "Search the Scriptures," attend to no practice but what they enjoin, and disregard nothing to which they direct.

3. *As the standard of experience.* It is not unfrequently a source of considerable distress to the inexperienced and feeble christian, that he is unacquainted with the feelings of which he hears some others speak; he is conscious to himself that he has never known them, and conceiving, from the injudicious manner in which he hears them tell their extraordinary manifestations, that something of the marvellous, or terrific is *essential;* he sinks into despondency, and writes bitter things against himself; he denies the operations of the blessed Spirit upon his heart, and concludes that *his* religion is all delusion? thus many have gone mourning the greater part of their lives,* who might have been happy and useful, if they had *duly* regarded the Scriptures as the criterion by which to judge of the genuineness of their experience; there we are taught that while some have been persuaded by the terrors of the Lord, others have been drawn with the cords of love; but whether like the 3000 under Peter's sermon—Saul of Tarsus—or the Jailor, we have been pricked to the heart, struck down with a word, or filled with terror; or like Samuel, and Timothy, have been initiated from our childhood into the way of the Lord; or like Lydia have had our hearts sweetly opened to receive his truth—whatever has been the method used by the holy Spirit in bringing us to Jesus, the only question of *real* importance is, Are we come to him? Have we fled for refuge to the hope set before us? Is Jesus all our salvation and all our desire? Is the world crucified to us by the cross of Christ, and are we crucified to the world, in its maxims, pursuits and enjoyments? If so, by walking in Christ as we received him at first, the Scriptures encourage us to believe our experience is of the right kind, and we shall not be made ashamed in the hour of trial.

* It must be acknowledged there are those whose religion appears to consist *principally* in complaints of themselves! These generally appear much disconcerted if you do not endeavour to *comfort them* with the consolations of the gospel, and would be highly offended if they thought you considered them to be the characters they *represent* themselves to be, or ventured to ask them, "Is there not a cause?" but such are a disgrace to religion, and should be rebuked sharply.

But how are we to search the scriptures to edification? The sacred writings are a mine; and a mine must be worked before we can come at the ore it contains. We should therefore search the Scriptures,

1. With *Diligence.* "If (says the wise man,) thou seek wisdom *as silver,* and search for her as for *hid treasures,* then shalt thou understand the fear of the Lord, and find the knowledge of God." We are not presented with the doctrines and duties of revelation in a connected form, and in order, but we gather here a little and there a little, for the enlargement of our knowledge and the exercise of the graces of the Spirit. It is for want of attention, that some grow grey with the Bible in constant use, and yet remain lamentably ignorant of its important contents; they are ever reading and never come to the knowledge of the truth!

2. With *Affection.* The man who studies the Bible only that he may be able to cavil at its contents, is not likely to obtain any advantage, but much injury, by his application to it; but he that examines the holy volume with affection for its Author, desirous thus to become acquainted with the mind of God, will doubtless be well instructed, and the more he searches the Bible, the more will his affection be increased.

3. With *Humility.* It requires great humility to take the Scripture as we find it; and neither add our interpretation to it, or diminish any thing from it; for vain man is prone to be wise above what is written; humility is indispensable that we may neither embrace doctrines because some passages of dubious import seem to favor them, or reject doctrines because we cannot fathom their depths, or reconcile them with our pre-conceived notions, or other particular portions of the word: it is necessary to the formation of our ideas, and our after improvement in divine knowledge; without it we are likely to have our prejudices more firmly rooted, and have no right to expect spiritual instruction; "Whosoever shall not receive the kingdom of God *as a little child,* shall in no wise enter therein." "The meek will he guide in judgment, the meek will he teach his way."

4. With *Prayer.* Without this we may indeed become sound theorists, and able disputants, but we shall remain without an experimental acquaintance with the use of divine truth; we may become clear as the moon, but like it we shall be without heat; but an attentive regard to the divine oracles with earnest prayer for the illuminating and sanctifying influences of the blessed Spirit will effect wonders; especially if we add,

5. *An earnest solicitude to do the will of God.* To seek after truth merely for the sake of knowing, or because our vocation in life renders it necessary, and yet remain unconcerned about its practical influence over our hearts, manifests an awful state of depravity. When the knowledge of such characters becomes needful for themselves, instead of supporting their souls, it will double their disquietude; and such may expect that in the end, God will cause them to "lie down in sorrow;" while he that is solicitous to know Jehovah's will, *chiefly, that he may* DO *it,* hiding God's word in his heart, that he may not sin against him, will experience a present peace; and when the waves of affliction roll, or the storms of adversity blow, he will have nothing to fear.

6. This search must be continued, *with uniformity to the end of our race.* A casual attention to the Scriptures, (however great it may be for the time it lasts) is little worth; our memories are treacherous, and our hearts deceitful; we are constantly liable to be drawn aside by error in one or other of its multifarious forms, and may expect to be so, if we relax in our attention to the book of God, and give the opinions of fallible men the place which *that* book ought to occupy. It is doubtless owing to this that so many have "gone back," and been "perverted from the way of truth;" the adversary is always "going about," and if he detect us off our watch, we must not wonder if he is permitted to do us an injury; *"while men slept the enemy sowed tares"* among the good seed; but where an unvarying regard has been paid to the mind of the Spirit, as the rule of faith and practice, the most beneficial effects have been produced; such have discerned "as in a glass" the glory of God and their *true character,* and all that was essential to its renovation and improvement; they have discovered the vanity of all earthly good, have been enabled successfully to oppose the temptations of the world, the lusts of the flesh, and the fiery darts of the devil; they have learnt resignation to the will of God, and to admire the wisdom of his mysterious providence; and have become more and more assimilated to their Saviour's likeness: they have been honorable, useful and happy in their lives, and blessed in their end. O for the continued influences of grace, that our path may be like that of the just, shining more and more to the perfect day.

Woolwich S. D.

Papers from the Port-folio of a Minister.

WORSHIP OF IRISH CATHOLICS.

Extract from the Accounts of the Hibernian Society.

LETTER FROM ONE OF THEIR TEACHERS.

THE week before last, I went with a few friends to a place called Ardmau, about five miles from Youghall, to see what is called a pattrin. O that British christians had but beheld the sight! most deeply would they have been affected. Their hearts are impressed with the tale of woe, of wretchedness and misery, arising from ignorance and superstition, among Hottentots, Indians and Islanders, in Africa, Asia, and the South seas. They pray for their conversion, they subscribe liberally, and send them the gospel: but here are millions of their countrymen, separated only by a narrow channel, living in ignorance as dark, and manifesting superstition as absurd, as the most unenlightened people. I came from Cork in the morning, so that it was after one o'clock before we could set off; much too late to go to such a place. The road was crowded with people going and coming, and many thousands had been there in the course of the day. We arrived at the place about three o'clock; left our carriage at the church-yard stile, and went to the Tower of the old church. This church was built by the venerable St. Dillon many ages ago, and built by him *in one night*. (I speak according to the received and believed report of the papists.) Nothing but the Tower stands. Around it, numbers of pilgrims were walking in solemn pomp, praying, bowing, and beating their bosoms: others were crying over the graves of their relatives, and talking to them. We went next to the tomb of the saint, which is enclosed in a little house built for the purpose. Here the clay (precious and sacred) of the holy man continues to be sold. Numbers of people buy it, take it home, and preserve it, as so much precious gold. The virtue of it consists in preserving them from sickness and many other evils. This dust has been sold for several hundreds of years; but by a wonderful miracle is still preserved. An old woman sits in a hole, dug in the ground, in the shape of a coffin, with a heap of dust at her feet, and a number of men and women kneeling round her, and listening with eagerness to the wonderful account the old woman gives of the virtues of the saint's dust

We then went down to the sea side, to a piece of a rock; sacred indeed! for his holiness, the Pope, sent this rock, with a set of bells upon it, from Rome to the priest St. Dillon; for, having finished his church, he could perform no mass in it without consecrated bells. They were sent over, one Sunday morning, on the floating rock; and therefore it remains a precious relic of the Pope's care and love. Under it is a small hole, through which men, women and

children pass, on their bare knees and hands; and if they are any way bulky, it is with much difficulty they push themselves through. They crawl round it, over sharp pieces of rock, upon their bare knees, and go under it three times, saying their prayers upon their beads, crossing themselves, and beating their backs against the stone.

The devotional part of their work is finished at the sacred well, about a quarter of a mile from the rock, to which they go, drink the water, and pray. The well stands in an old chapel, now in ruins; around which they walk bare-footed and uncovered, in a most solemn attitude, praying all the way. Their prayers are only repetitions of their Ave Maries and Paternosters. When this is over, they go to the booths, pitched here for the occasion; where they eat, drink, get drunk, and then fight, till many are wounded, and often some killed. It was our unhappiness not to get away till the whiskey began to work, and their sticks to play. We were much alarmed and agitated, but, at length, got into a field and escaped danger.

Weighing the Emperor in India.

"THE first of September, being the anniversary of the Emperor's birth day, he, retaining an ancient custom, was, in the presence of his chief grandees, weighed in a balance: the ceremony was performed within his house, or tent, in a fair spacious room, wherein none were admitted but by special leave. The scales in which he was thus weighed were plated with gold; and so was the beam on which they hung, by great chains made of the same precious metal. The king sitting in one of them, was weighed first against silver coin, which was immediately afterwards distributed among the poor. Then was he weighed against gold; after that against jewels (as they say,) but I observed (being there present with my lord ambassador) that he was weighed against three several things laid in silken bags on the contrary scale. While I saw him in the balance I thought on *Belshazzar*, who was found too light, *Dan.* v. 27. By his weight (of which his Physicians yearly keep an exact account) they presume to guess of the present state of his body, of which they speak flatteringly, however they think it to be."

MOORE'S *Hindu Infanticide*, p. 233.

*Miscellanies relative to Indian Literature, Manners, &c.**

No. 1. *Yogees.* Brother Ward this month witnessed the performance of some uncommonly severe acts of religious austerity in

* Such is the title which the missionaries at Serampore have lately given to a new department of their communications. "Many facts and

the suburbs of Calcutta. A number of Hindoo mendicants had erected huts near one of the descents into the Ganges,† and several devotees on this spot daily surrounded themselves with fires of cow-dung, and for three or four hours each day rested on their shoulders with their legs upward, repeating the names of the gods in silence, and counting their bead-rolls. Crowds of people were coming and going, astonished spectators of these infatuated men; who continued their religious austerities also in the night by standing up to the neck in the Ganges for two or three hours, counting their beads. Some of these mendicants, however, did not appear to live very abstemiously: heaps of rice, fruits, sugar, and articles of luxury, which a poor Hindoo seldom obtains, were collected, the offerings of the admiring crowd.

No. 2. *Nepaul Grammar and Dictionary.*—A Roman Catholic Priest at Patna has by him a Grammar and Dictionary in manuscript of the Nepaul language, which were written by the Roman Catholic missionaries who once resided in that country. Brother Rowe in a letter to us says, "If you think these works would be of any importance to you, I dare say I could get them copied. I saw the Dictionary, which is a pretty thick octavo."

No. 3. *Persian Translation.* F. Sebastiani, a Catholic priest, who has resided many years in Persia, has translated the New Testament into Persian, and about nine months ago applied to us to print the gospels with a view to sending them thither for sale, as he has many friends there who he thinks will be glad to introduce the New Testament as an article of sale. The Corresponding Committee of the Bible Society agreed to print a certain number at their expense, and to permit Mr. Sebastiani to have 1500 struck off for himself, on his finding paper, as a remuneration for his labour in translating. It has been determined this month to print the rest of his translation of the New Testament. The

occurrences," they say, "come within the observation of the brethren in various parts of India relative to the languages, the manners, customs, and religious observances of the people around them, and to the natural productions and curiosities of the countries where they reside, which if collected from time to time would throw much light on the state of the people among whom we labour, and enable us materially to assist each other in our great work; while this would enable our brethren in England to present the public with observations and facts which would be interesting to many besides the friends of religion."

To furnish these observations, the brethren at Serampore are not only attentive themselves, but have requested the other missionaries stationed in various countries, to notice them in their monthly communications. From this department we are promised occasional Extracts for our Portfolio.

† So they often call the *Hoogly*, though only a branch of the Ganges. Ed.

translation will no doubt do much good, even though not wholly free from imperfections.

No. 4. *Immolations on the funeral pile.* The following seven widows have been burnt on the funeral pile in the immediate neighbourhood of Serampore, during the present month. The brethren Marshman and Ward witnessed the burning to death of the widow of *Ram chundra*, late a barber of Soondur-pooya, aged about 45, who left a son and two daughters.—The widow of Rambullibha, a blacksmith, was burnt alive on the funeral pile at Chatura, leaving a family of five sons and seven daughters; her age was about seventy.—At the same place the widow of Ram-mohun, a brahman of high cast, was burnt with the dead body of her husband: she was about 52, and left behind her two sons.—Near the same place the widow of Prutapa, an oilman, was immolated with the corpse of her husband: she was about 32, and left five children.—At Basbariaja the widow of Lukshmankanta, a flower-seller, was destroyed on the funeral pile at the age of 25, leaving no children.—At Baligari the widow of Preet-rama, a husbandman, was destroyed in the same way: she was about 30 years old, and left three sons and seven daughters to deplore the direful effects of this savage custom; the eldest son himself, as usual on these occasions, extinguishing the hopes of this large family at once, by kindling the fire that was to burn the bodies of the dead father and the living mother to ashes!

BAPTIST MISSION.

General Meeting of the Society, held at Kettering, Sept. 26, 1812.

RESOLUTIONS AND LETTER TO THE CHURCHES IN ASIA.

I. That the ministers' meeting, held towards the end of September, at the beginning of October, at Kettering and Northampton alternately, in future considered as the annual meeting of The Baptist Missionary Society, at which the committee, with the treasurer and secretary, shall be appointed, the sermons bear a relation to the subject, and a brief statement be given by the secretary of any recent intelligence.

II. That the Society approves of the proceedings of its committee, and recommends a perseverance in the same unostentatious and prudent course in which things have hitherto been conducted.

III. That the same committee be continued another year, and the following names be added to it, viz. William Newman, F. A. Cox, and Joseph Ivimey, London; John Saffery, Salisbury; John Dyer, Plymouth; Isaiah Birt, Plymouth-Dock; Henry Page, and Thomas Roberts, Bristol; William Coles, Bourton; John Palmer, Salop; Thomas Morgan, Birmingham; Thomas Blundel, Northampton; William Ragsdell, Thrapstone; William Steadman, Bradford; Mark Wilks, Norwich; Christopher Anderson, Edinburgh; James Deakin, Glasgow; George Barclay, Kilwinning; and Micah Thomas, Abergavenny.

IV. That the society approves of the conduct of its secretary and treasurer, and requests their continuance in office another year.

V. That the secretary be allowed 120 guineas for the next year to provide an assistant in his arduous work.

VI. That the Society doth most cordially approve of the proceedings of its missionaries, and earnestly recommends the younger, to emulate the disinterested, laborious, patient, and prudent conduct of their elder brethren.

VII. That the late alarming fire at Serampore calls for the prompt and liberal exertions of the churches to repair the heavy loss, and to restore the worthy missionaries to their wonted labours.

VIII. That a letter be addressed from this meeting, in the name of the Society, to the missionaries and the churches in the East, and that it be printed in No. XXIII of the Periodical Accounts.

From the Baptist Missionary Society, met at Kettering, Sept. 29, 1812, to the Missionaries and Churches in the East.

Dearly beloved brethren,

BEING assembled as a Society, on the twentieth anniversary from our first formation, we address ourselves to you in a brotherly epistle. We cannot review these twenty years without blessing God for what we have seen and heard. We bless his name that so many of your and our lives have been thus long spared, and rendered subservient, in some good degree, to the extending of his glorious kingdom in the earth.

Considering that several of us are drawing towards the period of our labours, we have, at this meeting, taken measures which we hope may, with the divine blessing, provide for futurity. The seat of the Society will, it is hoped, continue in the association where it originated, and where we trust it will be conducted in the same quiet and harmonious way which it has hitherto been; but we have agreed to enlarge the committee by adding to it some of our brethren from different parts of the kingdom, who appear best suited for the work, and to have had their hearts most interested in it. Their names you will see in the resolutions. Many of these brethren cannot, for local reasons, ordinarily assemble with us for consultation; but they can receive and communicate intelligence, and promote the object in their several connexions. It is for this reason that in the present addition, our choice has principally fallen on *ministers*, and ministers of *middle age*, whose activity and prudence may serve to promote the object, and when such of us, as have hitherto conducted the business of the mission, shall be removed or laid aside, some of them will, we trust, be able and willing to take our places.

It is an encouragement to us that there is manifestly an increasing interest in the work. We have not had occasion to urge, or scarcely to entreat the religious public for contributions; but, as in the case of the Macedonian churches, the entreaty has, in many instances, been on the other side. Besides the churches from which the parent Society was formed, you know the willingness of our brethren in *Warwickshire*, *Wiltshire*, *Yorkshire*, *Somersetshire*, and other places, who at an early period entered into our views, and communicated freely of their substance:—you know of the annual subscriptions in the metropolis, which, with collections, donations, &c. have gradually increased to upwards of thirteen hundred pounds.—you know of the collections at *Norwich*, *Cambridge*, *Birmingham*, *Leicester*, *Nottingham*, *Plymouth*, and *Dock*, *Liverpool*, *Manchester*, *Hull*, *Scarborough*, *Newcastle*, *Alnwick*, *Berwick upon Tweed*, and other places:—you know of the unexampled exertions of SCOTLAND, of some liberal contributions that have been received from *Ireland*, and of the almost unsolicited kindness of the churches in *North America*. To this we can now add, that some of our

churches in the Eastern, Southern, and Western counties of England, appear to feel an increasing interest in the work: liberal collections have been made at Manchester, Leeds, Sunderland, North and South Shields, and in various parts of the principality of Wales; Auxiliary Societies are formed and forming in London and its vicinity, in Norwich, in Cambridge, in Portsmouth, in Plymouth, in Bristol, in Birmingham, in Liverpool, in Glasgow, in Edinburgh, and in places less distinguished by their population. When the late disastrous intelligence reached us (about three weeks ago), a strong sensation was felt throughout the kingdom; not only in our own denomination, but amongst Christians of every name, each vieing with the other to repair the loss. Great, it is true, have been the difficulties of the country in respect of commerce, yet, amidst them all, the contributions of Christians have increased beyond all former examples. In the past year we had, as you know, great pecuniary difficulties; but our wants have been generously supplied, and our hands strengthened. In respect of the recent calamity, we doubt not but the loss will be amply repaired.

But passing over our own affairs, permit us to say a few things relative to yours. Beloved brethren, It is in our hearts to live and die with you! We are aware of your exposedness to temptations, and of your being the subjects of indwelling sin. On some occasions, considering the conspicuous situation you occupy, we tremble for you: on others we bless God who hath hitherto preserved you. The late serious calamity seemed light to us, in comparison of what it would have been had it affected your lives or characters! Truly we rejoice over you. How should we do otherwise, when God is manifestly with you? Go on, beloved brethren, let neither the oppositions of open enemies, nor the intrigues of professed friends divert you from your object.

It must afford great satisfaction to you, who have borne the heat and burden of the day, as well as to us, to see young men rising up amongst you, who are now co-workers with you, and some of whom may be your successors in the work. You can hardly conceive how intimately we are acquainted not only with you, who went out from us, and with your female companions, but with your younger *Careys*, your invaluable *Fernandez*, your *Aratoons*, and *Peters*, and *Leonards*, and *Forders*, and *Peacocks*, and *Kreeshnoos*, and *Sebuk-rams*, and *Kangalees*. Our thoughts rove with delight from station to station. We seem to be present with you in all your domestic circles, rising seminaries, and religious assemblies; at Serampore or Calcutta, in the villages of Jessore, at Rangoon, at Goamalty, at Dinagepore or or Sadamahl, at Balasore or Cuttack, at Cutwa or Lakrakoonda, at Patna or at Agra; we rejoice in your little groups of Christian soldiers, in your modest, but zealous, native preachers, and in all your fellow-helpers through the country—to each and all we say, from the fulness of our hearts, Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ!

With a few words to the churches, which God has graciously given you, and us, as the reward of our united labours, we will conclude our present epistle.

Very dear brethren! You did not think, till of late, that the religion of Jesus Christ was so interesting; that it not only makes known salvation, but unites the saved in bonds of tender affection. You now perceive that it is a religion adapted for the whole world, and which, if truly embraced, would heal it of all its maladies; you feel that men of divers nations, and languages, and casts, and complexions, and manners, are one in Christ Jesus. So we feel to you, and you to us. It was the hope of your salvation, founded on the numerous prophecies in the Holy Scriptures, that, twenty years ago, induced us to send our beloved Carey and Thomas, men whom, if we had felt only for ourselves, we could ill have spared; but your

salvation outweighed all other considerations. It was this induced them, and after them your Wards, and Marshmans, and Chamberlains, and others of their fellow-labourers, and female companions, to quit their native shores, and all that was dear to them on earth; to cast in their lot with you, and this while you were yet enemies of God by wicked works. We rejoice that God has blessed them, and made them blessings to many of you. If you continue grounded and established in the faith, and adorn the doctrine of God our Saviour, by a becoming conversation, this shall be our reward.

Remember, dear brethren, that the unbelieving world, whether Hindoos, Mussulmans, or Europeans, will hate you, and persecute you, and say all manner of evil against you: only let it be falsely, and for Christ's name-sake, and great will be your reward in heaven. It is one mighty evidence that Christianity is of God, that it produces the same effects in believers, and kindles the same dislike in unbelievers, as it did eighteen centuries ago. It has afforded us much pleasure to read the accounts of the patience and firmness of the brethren when persecuted for Christ's sake, in Jessore, and in Bheerbooom. Be of good courage; "ye have not yet resisted unto blood, striving against sin." Be faithful unto death, and you will receive a crown of life! Know also that your greatest danger does not arise from the persecutions of the wicked, but from things in and among yourselves. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, departing from the living God." It is a serious thing to profess to be a christian. If, after this we turn away from the truth, we plunge into double destruction. Read, and well consider the warning language of the apostle Peter. "For if after they have escaped *the pollutions* of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." You must lay your accounts with some such characters from amongst you, men of corrupt minds who will endeavour to draw away disciples after them. Take heed not only that you are not the persons, but that you be not drawn away by those who are. Cleave with purpose of heart unto the Lord. Make the Holy Scriptures the men of your counsel. Our brethren, the missionaries, will teach you the good and the right way; but neither they nor we wish to be considered as your oracles. "Esteem them highly in love for their work's sake;" but follow them no farther than they follow Christ. Consider nothing as oracles but the Scriptures. From them learn the truth in meekness, and regulate your lives. Let your minds be baptized in the sentiments which they teach. They are "able to make you wise unto salvation through faith which is in Christ Jesus." Let the doctrine of Christ crucified be your meat and drink: this will preserve you from fatal errors. That doctrine which would lead you to entertain low thoughts of God, high thoughts of yourselves, light thoughts of sin, or mean thoughts of Christ, is not from above, but from beneath.

The door at which Satan has commonly entered into the churches, so as to corrupt their doctrine, worship, discipline, or practice, and thereby to effect their ruin, has been a spirit of vain speculation, and idle dispute. Hence the apostle charges his son Timothy, saying, "Foolish and unlearned questions avoid, knowing that they do gender strifes." Reckon those questions "unlearned" which are foreign from the Scriptures.

Beware of corrupting the simplicity of Christian worship, by mixing it with any of your old superstitions. It was thus that Christianity was corrupted by the Roman Catholics, and reduced to a species of idolatry. Mix none of your own devices with the worship of God. God is jealous of his honour, and will accept only a pure offering.

Study the things that make for peace. Love as brethren: be pitiful; be courteous. Bear and forbear, and forgive one another, as God for Christ's sake forgiveth you. Beware of high-mindedness; cultivate the spirit of a little child. Think of the exhortation of the apostle, and of the amazing example which he sets before us.—"Let that mind be in you which was in Christ Jesus, who being in the form of God, thought it not usurpation to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." In a few words, be peaceable subjects, kind masters, faithful servants, tender parents, obedient children, just in your dealings, chaste in your intercourse, exemplary in your families, and holy in all manner of conversation. "Little children keep yourselves from idols." Grace be with you. Amen.

Signed by the members of the Society.

Obituary.

MRS. FERNANDEZ.

In a Letter from Mr. Fernandez.

Extract from Period. Accounts, No. XXIII.

I have been wishing for these many days past to write to you, but the great anguish of my mind did not permit me. My beloved Amelia, the dear partner of my joys and sorrows, is no more! It pleased the Lord to remove her from a world of sorrow and misery on Lord's-day morning, the 6th instant, about nine o'clock. No doubt from that hour she commenced her everlasting sabbath, and joined the happy crowds around the throne of God and her Redeemer. Blessed be God, I am now in a great measure resigned to his will. O what a comfort the glorious gospel affords us in that, however heavy our losses in the bereavement of our dearest relatives and friends may be, they are but temporary. We shall see them again to part no more.

"She was attacked by a bilious fever at Sadamah'l on the 28th ult. I gave her some medicine there, which procured her some relief, and I brought her home the 1st instant. Her fever did not appear to be attended with any dangerous symptoms, and we had great hopes that she would be well in a few days. Even on Saturday evening the doctor did not perceive any danger, nor was she herself apprehensive of any, though she was very restless the whole of that day and night. About three in the morning she became delirious. About five she lost her speech and became quite insensible. From that hour her breath became shorter and shorter, till about nine o'clock, when she breathed her redeemed and sanctified spirit, without the least struggle, into the arms of Jesus, whom she loved, and on whose prevailing merits she constantly placed her whole reliance.

"The restless state she was in by the fever, prevented me from speaking to her much on spiritual things; however, in reply to what little I did say in the intervals of ease, she gave me reason to believe that she was well prepared for

death. Though her body was tormented with a burning fever, her mind throughout her illness was happy and tranquil. A day or two before she died she mentioned you in the most affectionate manner. Several times during her illness she begged of me, and of Joseph, and Ella, to pray for her that she might have patience to go through the trial, thinking, perhaps, that she should suffer much by the fever. When she asked Ella to pray for her, she said, 'I am not afraid to die.'

"With respect to her conduct as a Christian, previous to her leaving Calcutta, it is too well known to you, and all the dear brethren and sisters at Serampore, to need my saying any thing. Since she has been united with me, by marriage, her conduct has been highly exemplary. During the three years and near three months we were together (the happiest period of my life,) I never saw her out of temper, nor heard an angry or harsh word from her lips. Her disposition was meek, amiable, and cheerful. She never neglected private prayer. Many, many times have I known her return from this pious exercise bathed in tears. She delighted in doing good: when women came to see her, either here or at Sadamah'l, she used often to speak to them on religion. She had a particular regard for the native brethren and sisters; and used frequently to instruct the latter respecting their Christian duty, never failing to admonish them whenever she saw any impropriety in their conduct. She often lamented that she could not speak the Bengalee better. The warm affection and great kindness I have invariably experienced from her shall be remembered by me with tears of gratitude as long as I live. Think, my dear brother, how great must be my grief for this bereavement. However, I ought to submit to the divine will, and to say with holy Job, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!"

"Our dear mother is wonderfully supported by the gracious hand of God under this heavy affliction. She, as well as the rest of the family, seem perfectly to acquiesce in the divine will. She is now anxious to return to Calcutta. What then will become of me? How can I live alone after having so long enjoyed the society of such a lovely family, and so recently bereaved of one as dear to me as my own soul? I should be miserable indeed! I am therefore resolved to go and live with them.* I am tired of this place, having lost many of my dear brethren here, and now my beloved wife. O, my dear brother, pray for your afflicted brother,

I. FERNANDEZ.

P. S. I almost forgot to thank you for your very affectionate letter, which afforded me great comfort."

The missionaries add, 'We cannot help expressing our great concern at the loss of our dear brother, of the church, and of her

* It is hoped that our worthy brother F. though in the tumult of his grief he wrote thus, yet would reconsider the subject before he executed this his resolution. The intelligence in his next letter increases this hope. Ed.

friends, in the death of our amiable and truly pious sister in the Lord, Mrs. Fernandez. To the character which our brother here gives of her we could add much in her praise; but her works shall follow her, and her name be had in everlasting remembrance.'

KRISHNOO'S GRAND-DAUGHTER.

In a Letter from Krishnoo, the first Hindoo who was baptized.

"Providence has lately taken from me my grand-daughter Pran, who died at the age of five: for some time before her death she seemed to love the Saviour. During her affliction, which was long and painful, she was never heard to murmur, but would often cry out, Lord have mercy on me! Lord forgive my sins! To one who asked her whether she wished to live, and serve God here on earth, she replied, 'I wish to go to heaven, and praise Christ there.' Two days previous to her death, she called Anunda, and begged her to sing and pray with her, in which she also joined, kneeling down on her bed. Just before her death also, she got some friends together to read the Scriptures, and sing and pray with her; and while in this act she breathed her last, without a sigh or groan."

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Nine Sermons, *preached in the years* 1718-19, *by the late* Isaac Watts, D. D. *now first published from his MSS in the family of a cotemporary friend. With a Preface by* John Pye Smith, D. D. Gale, Curtis, and Fenner, Paternoster Row. pp. 196, price 6s. bds.

Dr. Pye Smith remarks in a well written Preface which accompanies these Sermons, that "Those readers who are acquainted with Dr. Watts's manner of thought and style, as apparent in the Sermons and Discourses published by himself, will readily perceive internal evidence of the genuineness of the present publication. The characteristic features, both of sentiment and of expression, are numerous and remarkable."

They were preached in the year 1718—19, after the Author's long and painful confinement from his public Labours, to which there is often an affecting allusion in these Discourses.

Sermon I. The Prayer of Christ for his Church, *John* xvii. 20. II. The Believer crucified with Christ, *Gal.* ii. 20. III. Christ the Author of spiritual life—same text. IV. The Believer living by faith—same text. V. God the Author of an effectual ministry 1 *Cor.* iii. 7th. VI. Evidence of the efficacy of Divine influence—same text. VII. The carnal mind at enmity with Christ, *Luke* viii. 28. VIII. and IX. The nature and duty of Thanksgiving, 1 *Thess.* v. 18.

They treat on the most important topics of the Christian Ministry. In the Sermon on Christ the Author of spiritual Life, amongst other reasons why the Christian ascribes this new life,

not to himself, but to Christ Jesus, he says thus within himself;

I remember the time when I was thoughtless of God and fond of vanity, my sensual appetites and my foolish passions had full dominion over me; and if at any time I restrained them by force of reason, or by the good principles of education, yet they had a secret strength within me still, or at least I did but subdue one lust by another; I restrained my grosser wickedness by pride and the public esteem of the world, by a concern for my reputation, or the like; but I had no love to God, no delight in his ways; nor could I bring my foolish heart to love God above this world. Though I heard continually and knew in myself the excellency of things eternal above things temporal, yet still my heart cleaved to the dust. Vanity was my food, and earth my life and hope. When I was awakened I read books of terror, I heard sermons that thundered the judgment of God against the impenitent and unbelievers. I thought of hell and of vengeance, turned over all the curses of the law of God, and they affrighted me for a season; they set me about the performance of outward religion, but they could not change my heart. They could not soften that heart of stone, and give me a heart of flesh. They could not persuade me to love God above all things and to make heaven my home and my hope. I found after all my own labour, that my heart still turned to sin and vanity. I can therefore never ascribe the life I now live to my own will, or my own power; I am so fully convinced of these words of the apostle, that I have no sufficiency of myself to think one good thought, that Jesus shall have all the honour of it. He that has begun, I trust, will carry on to perfection this divine and heavenly life, for I find myself utterly unable to maintain it. I must say if Christ had not wrought an act of divine quickening upon me, I should have been dead still. The world lies in wickedness, natural men lie in the bosom of wickedness, and I should have lain among them there had not the Lord Jesus Christ taken hold of me and brought me by a sweet force into his kingdom.

In the three Sermons on 1 Corinthians iii, 7th. The inefficacy of the Christian Ministry without Divine Influence is so forcibly stated, that we think every Candidate for the Christian Ministry might read them with peculiar advantage. On this subject he says,

- Boanerges's sons of thunder may cry aloud and spare not, and not one sleepy soul arise, but all go on in their lethargy till they drop into hell, unless the God that can raise the dead awakens them. The most alluring and inviting method of persuasion that ministers can use, cannot draw one soul to Christ, unless the Father that hath sent him draw the sinner too. The most powerful balsam cannot heal or relieve one wounded conscience, unless God, the almighty, sovereign Physician apply his own mightier remedy, and touch the wounded consciences. The most condescending preacher is not able to instruct, though he speak divine things in such a stoop of experience, as an angel would do to teach children: not one will be taught or instructed, till God take the work in hand too. The most laborious preacher will have but little success or joy, unless the Lord, the almighty spirit, be with him. On the other hand, you may see a weak instrument oftentimes made the means of performing wonderful works of conversion and salvation. Sermons of mere slight and sudden composition, with the breath of the spirit of God, will sometimes convert multitudes. The plain preaching of the cross of Christ crucified, without learning or rhetoric, will persuade wise and learned philosophers to lay aside their trifling wisdom and submit to the doctrines of the gospel. Sometimes a word spoken in conversation from the mean-

est mouth, if the spirit of God take that word and apply it to the conscience, will do more than all the learned sermons and discourses that the person ever heard in his life before. Sometimes a poor, feeble, trembling minister, under the workings of doubt and unbelief in his own heart, may confirm a doubting, and awaken a dead sinner. God may go along with a word to the hearts of those that hear, when sometimes he refuses for a season to go along with that same word, to the heart of him that speaks it. Is not this an abundant evidence that God does all? When there is a meanness of presence, a weakness of voice, a proud sinner is oftentimes humbled and brought low by it. The speech of Paul was contemptible and his presence mean; but what multitudes of haughty sinners did he bring down and cause them to submit to the gospel of Jesus Christ! Even Felix, upon the bench of justice trembled to hear the discourse of Paul, a poor prisoner at the bar; for God was with him. Again page 132.

We may take encouragement and hope more from our present prayers, than from our well-studied sermons; for though it is our duty to be diligent, and to use the most proper means we can conceive to be conducive to the great end we have in view, yet our earnest prayers, that draw down divine influences, will still do most towards the success of our ministry, and, as I have told you before, in this respect a minister may do great service for his church, even when for a time he is divided from them, and banished from the house of God, if by his prayers through the intercession of the great Mediator any influences may be drawn down from heaven upon the ministry of the word among them. We may learn here not to be discouraged, when our outward circumstances are not very promising, when we can preach but seldom, when we can speak but little, when we have but few opportunities of teaching, or when those that attend upon our ministry are but few. When Peter preached to a few friends gathered together in the house of Cornelius, the Spirit of God fell upon all them that heard the word.* If there is but a little handful to attend the ministry and the spirit of God takes hold of them perhaps there may be more glory brought to God, and more souls converted, than in a more numerous auditory, where the Spirit of God is less present. This text may lead us to humility, and dependence upon God for all, and to esteem our own endeavours as nothing. This should teach us also not to be impatient under confinement from preaching. We are ready to grow uneasy as though God wanted us, whereas God wants not Paul, nor Apollos. Let who will be the ministers, he gives the increase." p. 121.

We could easily increase our Extracts, equally interesting to the Christian Reader, but we forbear, as we doubt not but they who possess Dr. Watts's works will be desirous of adding this small but valuable volume to their library; and they who do not possess his other works, will here find a genuine specimen of that great and good man's labours.

The Life and Death of that Old Disciple of Jesus Christ, and eminent Minister of the Gospel, Mr. Hanserd Knollys, who died in the Ninety-third year of his age. Written with his own hand to the year 1672, and continued in general, in an Epistle by Mr. William Kiffin. To which is added his last Legacy to the Church. With a Portrait. Huntingdon. 1s. 6d.

THE lives of some good men have been rendered remarkable by the eventful times in which they lived, and the peculiar circumstances through which they passsd. The convulsive changes which took place both in church and state in

England in the 17th century, were the occasion of many singular events recorded in the Narrative before us. Born about the year 1598, and living till 1691, the venerable Hanserd Knollys had a large share of the dregs of that bitter cup which was put into the hand of the church of God during that memorable period. Educated at Cambridge, he was ordained in 1629, by the Bishop of Peterborough, who gave him the living of Humberstone, in Lincolnshire. Not long after, being dissatisfied with some things in the established church, to which all its ministers are required to conform, he renounced his living and resolved to give up the ministry. After many severe and painful exercises of mind, he however resumed it, and for three or four years preached in Lincolnshire among the people called Brownists, till he was silenced by the High Commission Court, and eventually forced to leave the kingdom for the wilderness of America. Returning to England in 1641, he found the nation in all the horrors of a civil war, and for a time preached to the soldiers in the Parliament's army. In 1645 he founded one of the first particlar baptist churches in the city of London, which soon increased to three hundred members. With this church he continued till he was removed by death, a period of nearly fifty years.

The many extraordinary providences recorded with artless simplicity in this little memoir will, we doubt not, be exceedingly gratifying to the afflicted and tempted people of God. Some of the Accounts approach a little to what may be called "marvellous," but they were doubtless founded in fact. The excellent William Kiffin, first pastor of the church in Devonshire-square, thus speaks of him in the preface of this work.

I have myself known him for above fifty four years, and can witness to the truth of many things left by him under his own hand. It is a great pity that the last twenty years of his life cannot be found among his writings, which to the knowledge of many were attended with the same sufferings as formerly, and with the same holy behaviour under them. He was in that time a prisoner in the New Prison for truth's sake many months, where with great cheerfulness he remained, comforting and encouraging all that came to visit him with many blessed exhortations to cleave to the Lord; none were sent empty away, without some spiritual instructions; and many of his fellow-prisoners were greatly strengthened and comforted by that heavenly counsel that dropped from his lips, spending much of his time there in prayer and study of the word of God, daily preaching to them the things that concern the kingdom of God.

If any additional testimony be required to the character of Mr. Knollys, the reader is referred to Cotton Mather's History of New England, book iii. p. 7. Speaking of some whom he calls godly *Anabaptists*, whose names deserved to live in their books, for their piety, he says, "Mr. Hanserd Knollys, of Dover, who afterwards removing back to London lately died there, *a good old man in a good old age;* who hath a respectful character in the churches of this wilderness."

To a short account of his happy and triumphant death written by another hand, is affixed his "Last Legacy to the church," written

just before his death. This is full of admirable advice and holy counsels, and is worthy the attention of all our Churches. May the spirit which indited it be possessed in an abundant measure by all our Pastors! As the original is very scarce, the Publisher has our thanks for giving a neat Edition to the public. Upwards of 40 years since, with the exception of the "Last Legacy," it was sent to the Gospel Magazine by Mr. (now Dr.) Ryland, and is printed at large in the 6th volume of that work.

A Few Words to Master Edwards, in answer to his Second Part of the Gangrena, &c. By John Saltmarsh, Preacher of the Gospel. Huntingdon. 3d.

Master Edwards, was a hot-brained Presbyterian Minister in London, during the period when Episcopacy was abolished, and Presbyterian Church-government established. Grievously offended with all the *Sectaries* who could not cordially subscribe to the *Divine right* of Presbytery, and fall down to worship the Idol of Uniformity which they had set up; this foul-mouthed Author published four Quarto Volumes, containing about 1000 pages, to traduce and villify the Baptists and Independants, and to draw down the vengeance of the state upon them. Mr. Saltmarsh was one of these, of whom, among other scurrilous things, he says, "There is one Mr. Saltmarsh, a man who hath of late writ many trashie pamphlets full stuffed with all kind of errors, ignorance and impudency." Mr. S. gave Master Edwards a very severe flagellation in a pamphlet of about four duodecimo pages. We see no good en which the re-publishing of it ca accomplish, unless it should fall i to the hands of any minister who accustomed to revile his brethren

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Summary Account of the Proceedings of the Hibernian Societ instituted in the year 1806: f the purpose of Diffusing Re gious Knowledge in Irelan and of the Beneficial effec which have resulted from i Institution. 1812.

THE deplorable State of Irelan as it respects morality and re gion, has long engaged the atte tion of benevolent christians this side the channel. So late as 1805 it had been stated that a population of 5,400,000 fo fifths were roman catholics, t vast majority of whom, priests a well as people, were as complea ly ignorant of the letter of Chri tianity as the inhabitants of Caffr ria or of Van Dieman's land. the exercises of their religion, religion it must be called, we hav given a fair specimen in our Por folio for this month, (see page 65 and of the moral influence of suc practices, or of a religious syste which permits and enjoins the our readers will be at no loss form a judgment.

Among this people, it is th object of the Hibernian Societ to diffuse religious knowledge and in pursuit of this object, th Society directs its endeavours "t extend divine knowledge in Ir land, by the ministry of the go pel, by the dispersion of the Hol Scriptures and religious Tract by the formation and support schools, and by every lawful an prudent measure, calculated

promote pure religion, morality, and loyalty."

That the proceedings of the Society might be regulated by the most accurate information, a deputation of four gentlemen was sent to Ireland, for the purpose of making enquiries and concerting measures adapted to the object of the Society. The Report of this deputation was made at a special Meeting of the Society September 2, 1807; and the Committee proceeded to act upon the information obtained. Preachers were appointed to itinerate; a supply of many thousands of bibles and testaments were extensively circulated by means of the Society's agents in Ireland, and a vast number of tracts through the same channel.

But the Society particularly directed their attention to the formation and establishment of schools; in which they have had the most gratifying success. This summary details the difficulties and oppositions they have met with, and the lovely spirit of condescension and conciliation by which the Society has in many instances attained its object. In noticing the *spirit* which directed their zeal, we have more than once thought "these measures ought to succeed;" and in tracing their effect, we have presently been satisfied by learning that He who said to his disciples, "learn of me, for I am meek and lowly of heart," has bestowed his blessing on measures taken in the spirit of the gospel of peace and love. The prejudices of the Catholics, which, for several years, seemed to present an insuperable barrier to the introduction of religious knowledge, are, in many parts, visibly subsiding." The information conveyed in the following paragraph opens a pleasing prospect of the gradual emancipation of our fellow subjects from the dominion of the worst of all despotism, that of a despotic priesthood.

The New Testament in Irish, lately published by the British and Foreign Bible Society, has been received by many with unfeigned gratitude. Without any assistance of note or comment, or any teaching but that of the Spirit of God, it appears already to have made some "wise unto salvation;" effecting a conversion, not only to protestantism but to piety, and producing not merely a change of creed, but a change of heart. There is, indeed, great reason to believe that this publication will prove a signal blessing. It is taught in all the schools under the immediate superintendance of the Society; and the adults, in the neighbourhood of each school, who choose to avail themselves of the opportunity, may learn to read it free of expense.

From this Summary Account it appears that the Society have a most encouraging prospect. The number of their scholars has greatly increased—and "in every quarter there is reason to expect success, if the resources of the Society were equal to their opportunities of usefulness." We therefore participate of the confidence of the Committee, who "with objects before them of such immense importance to the moral and religious welfare of that part of the United Kingdom, are going forward, as Providence opens the way; relying on the assistance of a generous public, who, they trust, will not suffer so valuable an Institution to fail for want of the requisite support."

As some of our readers may not be aware of the value of a New

Testament in Ireland, we subjoin the following extract—

O—— F——, a young man, aged about twenty one, was a Catholic, an orphan, and very early bound to a linen weaver. Having by some means learned to read, and a New Testament happening to lie neglected in his master's house, it became the constant companion of his leisure hours. His apprenticeship being finished, he begged of his master the New Testament, as the reward of his faithful services. His master, knowing his attachment to the book, refused to give it on any other terms but his further servitude for six months: which he declined; conceiving that a New Testament might be procured on easier terms at Castlebar, to which he proposed going. When arrived there, he made diligent enquiry in all the shops to get one; but alas! in vain: not a Testament was for sale in this, the principal town of a populous county in Ireland! But few there, it seems were of O——'s stamp. He could not live without it. The Testament, the much-regretted Testament, was never out of his thoughts. He could dream of nothing else. Finding no rest, he returned to his master, and agreed to serve him half a year for the Testament. During this time, his progress was such, that discovering the delusions of popery, he omitted no opportunity to testify against its errors, though it occasioned much trouble and persecution: but, strong in faith and abundant in zeal, (for he was warm and impetuous) he was in no way discouraged. At this time, he had never heard a gospel sermon, nor was acquainted with an individual who professed the truth. Hearing of some Protestants of the Established church, who lived in the neighbourhood; that they owned the Bible, and were enemies to popery, he made a visit to a family of that description, to seek conversation on a subject he found so interesting. He began by asking, what was the ground of their hope for salvation; or, how they expected to be saved; The family stared at him, and, after some hesitation, the woman of the hou replied, "Why, by our good hear and the sacrament, to be sur "Alas! (replied O——,) you are u der an awful delusion; your hea are not good; you are by nature t children of wrath, and"—Here was interrupted by the master of t house, who, seizing a large stick, a proached to beat him out of t house, abusing him with every e epithet, for daring to say their hea were bad. Thus O—— found th the Catholics were not the only pe ple without God in the world.

Religious Books lately published

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1. Rev. H. Venn's Comple Duty of Man recommended Rev. A. Booth, New and fi Edition. 12mo. 4s. 6d. boards.

2. Bishop Beveridge's Priva Thoughts on Religion. 20th Ed tion Elegantly Printed. 12m 4s. 6d.

3. Adams (of Wintringham) P vate Thoughts on Religion. 4 Edit. 12mo. 4s.

4. Dr. Doddridge on Regen ration. 12mo. fine Edit. 3s.

5. Ditto on the Power and Gra of Christ and Evidences of h Gospel. 12mo. 3s.

6. Dr. Owen's Glorious My tery of the Person of Christ, ne fine Edition, 12mo. 4s. 6d.

7. Rev. J. Thornton's Adva tages of Early Piety in Sermo to Young People. 2 Edit. 12m 3s. 6d. fine Paper 4s. 6d.

8. Christian Morals. By Ha nah More. 2 vols. 8vo. 12s.

9. On the 1st of January w published, in 8vo. price to su scribers 9s. to non-subscribe 10s. 6d. in boards, with a portr of the author. The History Persecution. In four parts. Amongst the Heathen. 2. Und the Christian Emperors. 3. U

der the Papacy. 4. Amongst the Protestants. By Samuel Chandler, D. D. F. R. S. S. A.—Abridged with a Memoir of the Author, and Biographical Notes of the most eminent Persons mentioned in the Work. By the Rev. Charles Atmore.

THEOLOGICAL NOTICES.

☞ Information of Works in hand from Theological Writers will be inserted under this article.

The Rev. H. H. Baber, of the British Museum, has issued proposals for publishing, by subscription, the Pentateuch in Greek, from the text of the Alexandrian manuscript. The work will be printed in imperial folio, in the same fac-simile manner as the Psalter and New Testament have already appeared, and be published in three parts.

The Rev. J. Hewlett has in the press, in a duodecimo volume, a concise History of the Jews: designed for young persons.

The Rev. A. C. Campbell is printing an English translation of Bp. Jewell's Apologia, with historical notes.

Mr. Lacey's Family Discourses, two volumes, crown octavo, are in the press, and will be published in about a month. Price to subscribers 12s. The names of subscribers are received by Mr. Fletcher, Southampton, and by the Author, Plaistow, Essex.

Mr. Ivimey has put to press the second volume of the History of the English Baptists. He will be greatly obliged to any of his brethren who are in possession of Association Letters, Confessions of Faith, Funeral Sermons, Church Books, or other documents containing information respecting Baptist Churches or Ministers, previous to 1700, if they will afford him the loan of such Articles, addressed to Mr. Button, 24, Paternoster Row; where Subscribers names are received. The subscription price will be 10s. 6d.

RELIGIOUS INTELLIGENCE.

AMERICAN BAPTISTS.

Letter from Dr. Rogers to Mr. Ivimey, London.

Philadelphia, Oct. 19, 1812.

Dear Sir,

UNDERSTANDING that you are connected with a Baptist Magazine published in England, I take the liberty of enclosing a few Association Minutes of our own Country, and some other papers which may claim some attention in promoting your laudable design. The Christian Monitor, you will find, contains a short account of a most surprising work of God in Bristol, Rhode Island—which probably you will admit into the Magazine.

As our two Countries are at present in an unpleasant situation, deprecated by all good men, I make free in committing to your care for Calcutta a small parcel for our beloved Brethren in India.

Wishing you every blessing in Christ Jesus our Lord; I am, Rev. and dear Sir, though unknown in the flesh, one with you, I trust, in Spirit.

W. ROGERS.

Extract from the Christian Monitor above referred to.

Letter from Dr Rogers to the Rev. John Standford.

My dear Sir,

HAVING been requested, when

in New-York, to give a brief account of the late wonderful work of God at Bristol, Rhode-Island. I embrace my first leisure moments, with a view of gratifying you, and our other pious friends, in your great metropolis. While I was on a visit to my beloved connexions in Newport, Rhode-Island, on the 24th of August last, the surprising information reached that town, that on a few days preceding, there was a most astonishing display of Jehovah's power among the inhabitants of Bristol, distant from Newport about 15 miles. Bristol is a gay and prosperous town, and it gives me pain to add, agreeably to report, was rather an unusually wicked one, being a noted place for dealing in "the souls of men," or in carrying on the African Slave-Trade, in defiance of the laws of God and the nation. In it are four religious denominations of Christians, the Episcopalian, the Congregationalist, the Baptist, and the Methodist. On all these congregations, at one, and nearly the same time, as it was mentioned to me and others, the Spirit of the Lord was poured out in such wise, as to baffle all description, either verbally, or by writing. The whole town was apparently paralized, and business in general suspended for several days. The entire subject of conversation in the family, on visits, in the streets, and at the corners of the same, was about *another* and a *better* world! The young, the middle aged, and the aged, were all equally concerned, and feelingly anxious about the salvation of their souls. Children of 8 years up to persons of 70—Both sexes, the gay and fashionable of each, as well as of the other classes, were equally wrought upon. All political conversation for a time ceased, and instead of the continual inquiry, *What is the news?* The important one was asked, by hundreds, *What shall we do to be saved?*

Prayer meetings, Conference meetings, and public preaching meetings, were kept up and attended from house to house, and from church to church, throughout every day in the week, commencing at an early hour in the morning, and holding with short intermissions till late at night. Rooms which had been devoted to parties of worldly pleasure, and carnal amusements, were converted into religious or devotional apartments, and thronged with spiritual worshippers. The different societies of Christians already mentioned, instantaneously harmonized, and cordially as one family approached the throne of grace in company. The ministers of Jesus, in that and all the neighbouring towns, who now visited them in quick succession, found full and constant employment, insomuch that during the first week of this remarkable revival, time could scarcely be arrested for the partaking of necessary food, or refreshment by sleep! On Lord's day, September 6th, after preaching twice in the town of Warren, and administering the Lord's Supper, a Christian friend conveyed me to Bristol, to preach in the evening, in the Baptist tabernacle: the place was small, but crowded; and although there had been preaching there throughout the whole day, and in all the other Christian Societies, yet at the close of our religious exercises, the people were unwilling to retire. A brother minister, several private professors, and myself, were all separately addressed by numbers of the hearers; some inquiring after the great salvation, and others with joy on their countenances, expressing deliverance by grace! The next morning, at six o'clock, we held a prayer meeting in the tabernacle; those who were engaged, appeared to pray *indeed!* That day was fully employed, in visiting, and being visited, with a view, by God's blessing, of affording directions to those who were convinced of sin, and encouraging such who had found the LORD'S Christ, to perseverance. In the course of the day, I was affectionately solicited both by the Episcopalians and Congregationalists, to preach in their respective houses. Having been previously engaged for the Episcopal Church, we had in the evening a full,

an attentive, and a truly solemn assembly. There were various meetings besides on the same evening. We may indeed say, "What hath God wrought?" "Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake." Many additional particulars might be given, if the limits of a letter permitted, but I must, though reluctantly, desist.

At Providence, Rhode-Island, New-Town, Barnstable, Harwich, and other places, in Massachusetts, and the District of Maine; the LORD our GOD was riding forth in the Gospel Chariot, conquering and to conquer! At Harwich, two or three vessels were ready to sail on a fishing voyage: it was proposed previous to their leaving the Port, that all the concerned should kneel down on the beach and go to *prayer!* The request being complied with, such was the power of the Holy One of Israel upon them, that when they arose, they agreed unanimously for that time, to postpone their voyage, and to return to their families; the result was, that forty of their number, by the last account, had experienced the regenerating influences of the Holy Ghost, and had publicly made profession of their faith in the Lord Jesus Christ. Oh, my brother, let us wrestle with heaven for the peace and growing interest of our beloved Jerusalem, they shall prosper who delight in her.

Affectionately yours in a precious Redeemer, *W. ROGERS.*

Letter from Dr. Staughton to Mr. Ivimey.

Philadelphia, *Oct.* 24, 1812.

My dear brother,

I ACCEPT with pleasure your invitation to become a correspondent with a view of giving, through the channel of the Baptist Magazine, the state of our American churches, and regret that the early and sudden departure of the Cartel, for Liverpool, by which this is to be forwarded, allows me but a few minutes for addressing you a line. I have requested brother Rogers to make up a small packet for you of materials of an informing character, which he possesses. He has done it, and they will come to England by the same channel with this sheet.

The publishing of a Baptist Magazine in England is a very pleasant circumstance. I wish it success. Were commerce unembarrassed with inhibitions and war, I am satisfied a large number of the work would be subscribed for in Philadelphia alone.

The plan of a general Association is a good one. I wish it success. Such an Association is practised by seven of the individual Associations in Virginia, called a General Conference; but it has extended no farther through our American Union.

Several considerable revivals of religion have occurred lately among us. A letter which Dr. ROGERS has been requested to draw up and a copy of which he has enclosed to you will afford you interesting intelligence. In the compass of two or three counties in Virginia, of which King's County is one, upwards of 3,000 have been baptized in the space of about eighteen months. In the Genessee County, where fourteen years ago there was scarcely a baptist, five Associations are formed from 1,000 to 2,000 members each.

We have a Mission Society in Philadelphia, formed chiefly of members of the Philadelphia Association. Several members are labouring under its patronage. A brother of the name of West is very useful in the countries bordering on the dividing line between Ohio and Pennsylvania. He has formed several churches. Another brother, of the name of George, is employed in the vicinity of Owl Creek, to the westward of brother West's station. In the interior of Pennsylvania a brother, whose name is Smiley, is laborious and useful. Besides these, other brethren in a more limited and home sphere, are in the service of the Society. The funds of the Society are aided by a Young Man's Mission Society, and by a Female Assistant Society. From both of these, especially the

latter, considerable sums have been obtained. It was a circumstance grateful to the feelings of all the members that at the last annual meeting, a number of little children saved their pocket-money, until it amounted to five or six dollars, and presented it to the Society that "the name of the Lord Jesus might be told to them that were dying in sin without preachers of the word of God." Scarcely an eye present on the occasion but was filled with tears of joy.

Our church is highly favoured of the Lord. A new Edifice, ninety feet in diameter, is completed, and usually filled with solemn worshippers. I am obliged to write *calamo currenti.*——Grace be with you and your brother and friend,

W. Staughton.

Extract of another Letter from the same.

Oct. 24, 1812.

MANY of the houses for worship formerly for the use of Episcopalians, erected at the expense of the state, are converted into baptist meeting houses; the wardens, principal members, &c. having been converted. In the course of last year, the Warren Association in New England had become too unwieldy, and a new one called the Boston was formed. Ours, the Philadelphia Association, amicably divided the last year also, and now constitutes the New Jersey and Philadelphia.

A ministering brother of the name of Edmund J. Ries, five years ago, in Novia Scotia, was brought to the knowledge of the Lord. He is a native of Paris. At the request of some members of the baptist church in New Orleans, he has been prevailed upon to go to that city. He passed Philadelphia last month in his way. He is not a man of learning, but his eloquence is natural and energetic. He drew thousands after him, so novel was the sight of an evangelical French baptist minister. I trust he may be useful. In our new meeting-house, he delivered a discourse in the French language. Many of that nation heard him with solemn attention.

I forgot to mention that a revival has lately occurred at PROVIDENCE, Rhode Island, and more than one hundred have been added to brother Gano's church in about a year. I attended the opening of a new and beautiful baptist meeting-house in New Brunswick, state of New Jersey, last week. The prospect of much good in that vicinity opens delightfully. Our brother M'Laughlin, a spiritual and zealous preacher, is pastor of the church.

BAPTIST AMERICAN ASSOCIATIONS.

IN our last number we mentioned that there were upwards of ONE HUNDRED Associations of Baptist churches in the United States of America. We have since been favoured with a few of their Association letters, from the minutes of which our readers will form some conception of the aggregate number of our denomination in that country.

Associations.	Churches.	Baptized last year.	Members.
Bowdoinham,	28	74	1396
Cumberland,	23	102	1165
Leyden, -	33	70	1597
Savannah River,	27	353	3891
Sturbridge, -	20	76	1870
New Jersey, -	21	97	1853
Shaftesbury,	32	392	3667
New York, -	32	136	2722
	216	1300	18,341

BAPTIST MISSION.

Thanks to the Independants of Essex.

AT a meeting of the Committee of the Essex Baptist Association, held at Braintree, November 12, 1812, it was resolved unanimously, That the thanks of this Association be given to our Independant brethren of this county, for their benevolent exertions towards repairing the loss by fire at Serampore.

Signed. JAMES PILKINGTON, *Chairman.*

Collections by the Oxfordshire Association.

In our Number for November last, we inserted the resolutions of a public meeting held at Alcester on the 30th of September, by several of the ministers and other friends belonging to the Oxfordshire Association.

We have now the pleasure of stating, that in agreement with the 4th resolution, collections for the purpose therein specified have been made by the said churches as follows, viz.

	£.	s.	d.
Alcester and Astwood	25	0	0
Bourton-on-the-Water	65	0	0
Burford, (a few friends)	4	4	0
Campden and Blockley	12	1	6
Chipping-Norton	35	0	0
Fairford	20	0	0
Hook-Norton	15	16	10
Oxford	†55	16	0
Shipston-upon-Stour, (two friends)....	2	2	0
Total——£236	0	4	

We learn also that it is the intention of these churches to take the resolutions referred to into further consideration at a future meeting; and we hope something of a similar kind will be attempted by our Associations generally.

Liberality of the Lecturer at Lincoln.

Mr. Editor,

The following instance of liberality I think deserves notice. Being on a visit at Lincoln last Lord's-day, I was much gratified by the information that the Rev. Mr. Vevers, the lecturer for that evening, at St. Martin's church, had made honourable mention of the Baptist Mission and Missionaries, and deplored the recent painful accident by fire, expressing an ardent wish to engage his audience in assisting to repair it. To promote which he gave notice that a subscription would be opened at the Banking-house of Messrs. Moore, and Co. the following morning, commencing it with a handsome donation himself.

Dec. 22, 1812. *T. J.*

Contribution of Sunday-School Children.

Extract of a Letter from the minister who made a tour through Essex, to collect on account of the Fire.

On my arrival at Halstead, I found brother King had given notice of my intended visit, and made a request to the children in the congregation, as their town fair was just at hand, that they would apply one half of the money they were allowed to spend at the fair, towards the collection, and as a stimulus had mentioned what had been done by brother Upton's Sunday School in London. The hint was well timed and well received. The children of the Sunday Schools immediately expressed their hearty willingness to contribute, and without delay got a box with a hole in the lid, and began to cast in their respective mites.

A few minutes before worship commenced in the evening, six clean looking girls made their appearance in the vestry. One of them presented me with a letter, when a second addressed me thus, "Sir, we have heard of your loss, and out of our earnings and spending money have raised the sum of *five and thirty shillings and sixpence*, which I here present, and wish it was as many pounds." The impression made on my mind by these young and indigent benefactors was such as drew tears from my eyes.

The force of example is very prevalent, I wish all the readers of this account may be stimulated, each in their station, and according to their circumstances, to *go and do likewise*.

† This is the sum collected by the Oxford church; but as Dr. Marshman's letter arrived while they were making their *ordinary* collection for the Mission, the *extra* proportion cannot be exactly ascertained; perhaps nearly half the above sum.

AUXILIARY SOCIETIES.*

Exeter.

On the 1st of January, 1812, a Society was formed at Exeter, in aid of the Baptist Mission Society. Subscribers of *four shillings* per annum are considered members thereof. A Sermon to be preached annually, and a collection made to aid the Funds of the Parent Institution. The amount of Subscriptions, Collections, and Donations, to be remitted by the Treasurer previous to the close of the year, for insertion in the Periodical Accounts with the Names of Subscribers, &c.

N. B. Since the above Society was formed, a Female Auxiliary Society has been instituted, consisting of Females who subscribe one penny per week and upwards.

January 6, 1813.

Colchester.

We have heard with pleasure of the formation of an Auxiliary Society in the above town, to be called the Colchester Auxiliary Baptist Missionary Society, which our correspondent expresses a hope "may be a mean of stirring up others to the work, when they see their neighbours engaged in it. If all the Baptist Churches in Britain were like a company of horses in Pharaoh's Chariot, in this matter, what extensive benefits, under the blessing of God, might be communicated to the heathen." He adds, "It is pleasing to see that the fire at Serampore, which at first seemed to threaten destruction to the Mission, has, under God, been the mean of kindling another fire, of a different description, in many of our churches, which will tend to its preservation and increase; and which I trust will *never go out.*"

BIBLE SOCIETY.

Dorking Branch Bible Society.

On Wednesday January 8th a Branch Bible Society was formed at Dorking in Surry. The business of the day was opened by Earl Rothes, (who had been previously requested to take the chair,) in an appropriate speech, which evinced a heart deeply interested in the proceedings and welfare of the Parent Society; and added much to the gratifications imparted on the occasion. The Rev. J. Hughes illustrated and enforced, in a most feeling, perspicuous and eloquent address, the nature, design and operations of the British and Foreign Bible Society. The usual resolutions were then moved by Richard Lowndes, Esq. and seconded by — Barclay, Esq. The former gentleman read several interesting extracts from the printed reports of the Society, and urged the younger part of the auditory, in particular, to read the whole of them, as comprehending a mass of the most entertaining as well as improving materials.

Gurney Barclay, Esq. adverted, most happily, in a neat speech, to the reflected influence of the Society, from the distribution of Bibles, on the hearts and lives of the persons engaged in so beneficent a work. Several other gentlemen who reside in the district, pledged themselves to the cause. At the close of the meeting, the most lively satisfaction was expressed by the whole assembly—every heart beat in unison, and felt how good and how pleasant it is for Brethren to meet on hallowed ground, and to dwell in unity.

The Earl Rothes was appointed President. The Marquis Wellesley and Lord Templeton Vice Presidents. Rev. Dr. Fearon, Curate of

* In an Article which appeared in our last, (page 41,) relative to the formation of an Auxiliary Missionary Society, we are sorry that a sentence escaped our notice, which might be understood as casting an unmerited reflection upon the "Baptists in Birmingham." The writer of that article, (who resides in that town) probably referred to our brethren there of the class among whom such Societies as he mentions are usually formed. We are sure he could have no reference to the "Baptists in Birmingham" in general, for *they* made the first collection for the Mission---formed the first *Assistant Society*---and for *twenty years* have continued an annual collection and liberal subscription. A Correspondent asks, "How could it have been otherwise, *for Pearce was there?*"

Beakworth—Rev. Mr. Aubertin, Rector of Chipstead, and Rev. Mr. Whitehouse, Independent Minister of Dorking, Secretaries.

It affords us much pleasure to state that in addition to the Society which takes its denomination from the County of which the Dorking Society is a branch, Surry is likely to be divided into several districts for the same general object.

NEW MEETING OPENED.

Eastry.

A small Meeting-house, connected with the Baptist Church at Eythorn, in Kent, was opened at Eastry, four miles from Eythorn, on October the 18th, 1812, by Mr. Giles, pastor of the above Church, with a pleasing prospect of usefulness. It is supplied principally by Mr. Branford, a ministring brother in the same Church.

LINES

ON AN INSCRIPTION UPON A POPISH FONT AT BRISTOL.

There is a remarkable Greek Inscription round the Font, in the Roman Catholic Chapel at Bristol, the Letters of which form the same words when read forwards or backwards, on which a Baptist Minister wrote the following lines.

NIΨON ANOMHMATA MH MONAN OΨIN.

Wash thy sins, not thy face only.

1 Well said, if rightly understood,
And put in practice too:
But, oh! that all who read it would
But keep the truth in view.

2 How oft have Catholic Divines,
And more besides them taught,
That God by outward rites designs
To cleanse from ev'ry fault.

3 They tell you babes are purg'd from sins,
Regen'rate, born anew;
But soon as active life begins
What do they all pursue?

4 May no such fallacy deceive
Our children, Lord, we pray,
But let them first repent, believe,
And chuse the narrow way.

5 May they receive the inward grace,
Then have the outward sign,
And ever shew in every place
Thine energy divine.

6 Nor others act, nor their own deed,
For cleansing will avail,
Thy Spirit gracious God they need,
His power can never fail.

7 When they with all the heart believe,
When Christ is known and priz'd,
Let them the sacred rite receive,
And be indeed Baptiz'd.

8 Wholly immers'd beneath the stream,
Thence may they joyful rise,
And Christ and grace be all their theme,
Till they ascend the skies.

(See Bap. Mag. vol. 1, p. 58.)

Translated at the request of the Welsh Brethren.

1 Trwy groch-lais Sinai—erchyll awr!
Dihunes, dan euogrwydd mawr,
Heb wybod b'le i ffoi;
Llygredig oll, echrydus lûn,
"*Drachefn rhaid i eni dyn,*"
Neu annherfynol wae.

2 Yn llawn o fraw, ond ffaelu'n lân
Gwel'd ffordd i ffoi rhag uffern dân;
Gerllaw'r cyffiniau trist;
Ymdrechais, ond ni ffyniodd hyn,
"*Drachefn rhaid i eni dyn,*"
Byth swnai yn fy 'nghlyst.

3 Pan fföes at y ddeddf, yn syn
Daeth ei mhelldithion ar fy mhen;
Rhyddhâd yn methu cael;
Y gwiredd hyn gynhyddai 'r gwyn,
"*Drachefn rhaid i eni dyn,*"
Gorchuddiai f' enaid gwael.

4 Sinaî daranodd, heb leihau,
A'm henaid dan euogrwydd bai,
Y trwma, chwerwa' i ryw;
Och! darllain w'nès, a gwel'd yn blain,
"*Drachefn rhaid i eni dyn,*"
Neu broñ dialedd Duw.

5 Gorchfygodd Jesu, meddau'r Saint,
Yr holl elynion——rhyfedd fraint!
Diogelwr enaid drûd;
Etto, trà'r oedd y gair fel hyn,
"*Drachefn rhaid i eni dyn,*"
Diobaith bûm o hyd.

6 Pan oeddwn i mewn ofn caeth,
Jesu o Nazareth a ddaeth;
A g'wnaeth dosturi 'nawr,
A'r hwn trwy'r ddeddf ei lâdd a gâ's,
"*Drachefn ganwyd*" ef trwy râs;
A mola'r prynwr mawr.

7 'Hedodd ir nêf yr hyfryd air,
Angylion, eu telynau aur,
Seiniasent cuwch eriô'd,
Miloedd, "*ail anwyd,*" byth i'r ôen,
Gyd-leisiant ar nefolaidd dôn,
Gân o drag'wyddol glod.

P—m. *T. T.*

Smith, Printer, 29, Winchester Row, Edgware Road.